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John E. Zercher

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Evangelical VISITOR

May 6, 1968



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EDITORIAL

Love and Grace

THE ROLE OF THE PARENT has never been easy. Nor has growing up ever been painless. There is reason to believe that neither is becoming easier or less painful.

Against this background there are two words which parents need to keep in mind. These words, out of our Christian vocabulary, are *love* and *grace*.

Love is the parent's desire for the child's highest good. It calls the parent to exercise every effort, make any sacrifice, and use the best judgment in the rearing of the child. Love demands discipline (which will include but is not to be equated with punishment). It requires time and patience. It calls for understanding the changing needs of the growing child. Personal example of Christian devotion and living is essential. Every available aid—Scripture—church—books—counsel—are useful. The exercise of this love is the most responsible task a parent will ever have.

When parents have done their best there are also the resources of grace. Confidence in God's grace enables parents to share their responsibility with God. Grace restores relationships within the family which our sin and finiteness have broken. Confidence in God's grace allows the child to grow up and to make his own choices and decisions. Grace keeps communication open which differences would close. Grace permits parents to see beyond the turbulent years of youth's springtime. This vision is possible for we know that there is an endurance and indeed a persistence to God's grace beyond all measure. Z

Convention Time

THIS IS CONVENTION SEASON for the Brethren in Christ. Approximately thirty were present at the NHA Convention in Cleveland and a slightly larger group at the NAE Convention in Philadelphia.

The matter of official association with these two organizations was before the General Conferences from 1947 to 1950. The extended period of deliberations indicates the caution with which the Brethren in Christ moved into the "ecumenical" age. There was the fear that through this association we would lose our distinctives and compromise our insights. I can recall that there were those who called upon the church to see in this an opportunity to witness to the larger Christian Community.

I would view these twenty years as mutually beneficial. As a Church we have moved out of our isolation. We have been forced to examine our position and practices in the light of God's Word. This association and examination has assisted in our distinguishing between cultural accretions and Biblical truth.

The Brethren in Christ have had opportunity to share certain insights of obedience and discipleship. Implicit in the Brethren in Christ understanding of discipleship has been the centrality of love. Love for the brother. Compassion for the needy. Love for the enemy. This found expression in a ministry of compassion to the whole man and in a life of non-resistance.

Our own attendance at these annual conventions as well as our conversation with others whose attendance has spanned a greater period of time supports the fact that there has been a marked change during these years. In resolutions passed; in seminar discussions; and in public addresses the wider range of Christian responsibility is being recognized. No doubt the temper of the times has had its affect. However, it should be recognized that leadership—quite out of proportion to Brethren in Christ membership—has been given by our men in these areas. Dr. C. N. Hostetter, Jr., has for many years been Chairman of the World Relief Commission of NAE and an articulate spokesman in that forum for the position of those Christians who were conscientious objectors to participation in war. Dr. Arthur M. Climenhaga was a member of the NHA Committee on Social Action, when this committee brought to the convention a forward looking report.

Reflection on these past twenty years brings two observations:

As members of the body of Christ we are called not only to minister to the world but also to the Church. It is therefore a legitimate calling to witness to the Church. The effectiveness of this witness is not nearly as dependent upon the size of the witnessing community as it is upon the integrity of this witness and the soundness of its Biblical foundation.

The other observation is the need to safeguard the insights of Christian discipleship with which a group has been entrusted. There is ever the danger to reduce the gospel to its least common denominator. It is important that we do not equate the minimum basis for fellowship with the high demands of discipleship. The common denominator of unity dare not silence the witness to obedience. Z

From the Editor:

We have taken the emphasis of the month as an occasion to highlight the home and the family.

As this issue began to fall together I was impressed with the relationship between the lead article by Marion Heisey

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Cover Photograph

"If you have time for them, they will have time for you"

Photo by Schrock

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Alderfer, John Arthur Brubaker, Paul Hostetter.

Page Contributors: Board for Missions, Box 149, Elizabethtown, Pa. 17022; **Missions Overseas**, Miss Mary Kreider; **Missions in America**, Mrs. Maybelle Kanode; **Christian Service Ministries**, J. Wilmer Heisey. Board of Christian Education: **Home**, Nelson Miller, 1224 Baker Avenue, Ontario, Calif. 91762; **Sunday School**, R. Donald Shafer, Box 127, Nappanee, Ind. 46550; **Youth**, Paul Hostetter, 20 Morgandale Crescent, Agincourt, Ontario. **Pastor's Page**, Arthur M. Climenhaga, 691 Ukiah Way, Upland, California. **Today's Yesterday**, C. O. Wittlinger, Grantham, Pennsylvania.

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Discord in the Parent-Child Relationship

Marion J. Heisey

DURING THE PAST FOUR YEARS I have been working in the schools with children—disturbed, poorly adjusted, underachieving children—in an effort to identify factors contributing to their difficulties. Throughout the diagnosis and treatment of these problems it has been necessary to work closely with the teachers, and especially with the parents, in a concerted effort to help the child. In most cases there were factors in the home environment contributing to the problem. These factors often came into clear focus during parent conferences.

As a result of working with children and their parents, I have been making observations supporting the concept that a major factor contributing to the break-down in parent and child relationship is the inability of the parent to adequately communicate with the child. Once a faulty pattern of communication is established, it generalizes to other social situations. The child then interacts with his peers and teachers in a way which reinforces the already ineffective communication system.

I would like to examine five areas in the realm of parent-child communication which determines to a large degree the harmony in this relationship. Although there is logic in the chronology of these areas with the developmental stages of the child, they are not invariant in sequence, and varying degrees can be implemented at any age level.

EXPRESSION OR REPRESSION

The need for the child to express himself is of paramount importance. This process starts at birth. When the baby cries, whines, or coos, he is expressing himself. As the child acquires language and develops the thought process, the ability to express himself takes a more organized form. The parent now provides positive reinforcement for the kinds of expression allowable, or negative reinforcement for the forms of expression not allowable. The tolerance of a child for the punishment of the non-allowable forms of expression ("naughty" words, sassiness, tantrums, etc.) is very great. In fact, the child internalizes security feelings when he is conscious of certain boundaries. However, many parents place a great emphasis on discouraging the non-acceptable forms of expression, and fail to positively reinforce (by overtly rewarding) positive forms of expression. They feel the task of the parent is to repress unacceptable expression and acceptable expression will spontaneously occur. Unfortunately, it is not this simple. Inhibited and repressed expression generalizes to many areas, not just those which the parents select. A mistake made by parents is to persistently criticize children for their faults (with no compensating compliments and praise for their strengths). Children who are excessively criticized or made

to feel strong guilt will push unexpressed feelings into the subconscious which may be the source of maladjustment at a later time. Children need guidance and direction in appropriate forms of expression. Young children are unable to express themselves adequately on a verbal level, and thus need help with other forms of expression. One of the reasons play is so important to the young child is that he can express himself more fully through creative play than with words. He releases his feelings and emotions in this way. Parents need to involve themselves in the child's play. When they do so, the child learns to express himself (communicate) with the parents in a way which is effective, yet non-verbal. At the same time he is acquiring language skills which he learns through interaction with the parent, thus facilitating his verbal mode of expression. Parents who rigidly control unacceptable forms of expression without cultivating positive forms of expression are sowing seeds of repression, and consequently a break-down in communication.

APPRECIATION OR DEPRECATATION

Self-evaluation accrues basically from the evaluation of others. When a child is made to feel worthwhile, appreciated, and important he develops feelings of self-worth which make it easy for him to relate to others. When the child is frequently criticized, blamed for misdeeds, belittled, or embarrassed in front of others, he develops feelings of unworthiness, incompetence, and failure. Since parents consider children as extensions of themselves they have a high drive to see their child reach perfection. Consequently, parents will inadvertently exert such subtle pressure on the child to meet expectations, that the child receives more criticism than praise. A child finds it very difficult to communicate to parents whom he feels he can never please. A parent who knows how to impart genuine appreciation to a child will be rewarded with increasing openness in communication.

SUFFICIENCY OR DEFICIENCY

Parents should face themselves. They should understand how they were reared, and to what extent they act out of their own needs. Too often, parents impose discipline or demands upon their child because of certain deficiencies or needs in their own lives, rather than out of the sufficiency of their own resources or out of the needs of the child. Parents, at times, re-enact problems which were never resolved when they were children, and consequently their children become the scapegoat for the parents' inadequacies. A child who is caught in the dilemma of satisfying his parent's unmet needs, while at the same time is searching for his own identity (meeting his own needs), will unavoidably be forced to develop an image of the parent that is more self-centered than child-centered. This image of the parent will retard the growth of open communication. A self-centered person does more receiving than giving, and open communication must be a mutual sharing. Brammer contends, "There is increasing evidence

Rev. Marion J. Heisey is a school psychologist in Portage County, Ravenna, Ohio. He is a Ph.D. candidate in Education with a major in counseling and psychology at Kent State University, Kent, Ohio. Rev. Heisey was pastor of the Valley Chapel Congregation (Ohio) from 1960-1967.

from therapeutic experience that disordered behavior in the child has frequently been taught unconsciously as a result of observing the parents act out their own forbidden repressed feelings and impulses."¹

INTENT OR CONTENT

Effective communication is more than words. A child's verbal skills are limited, but his affective domain is vast, immature, and sensitive. Too often, parents react to words rather than intent. The child who excitedly comes in from out of doors to show his mother the "fishworm" he dug may yell, "Mommie, look at my worm!" The mother may respond to the content and say, "Get that dirty thing out of here and go wash your hands," which is complete evasion of intent, and suffocation of spontaneous expression. The wise mother responds first to the intent, and then to the content as she may say something like, "Oh, you found a big one, didn't you? But worms like it better outside. You take him out and then come and wash your hands." The child hears first the mother's response to his enthusiasm and newly found treasure (intent). This is a rather simple illustration, but it has application for all age levels. The effectiveness of communication depends not so much on what is said as it does on what is heard, and hearing involves more than listening to words.

NEEDS OR SYMPTOMS

Another fault of some parents is trying to communicate appropriate behavior principles or give instruction when the child is under stress. When a child is angry, humiliated, fearful, or experiencing any deep emotion, his defenses are at their greatest and his receptiveness to instruction or discipline is at its lowest. Parents who try to identify underlying needs of a child and respond to needs rather than symptoms will be well rewarded. A parent who tries to hear what a child means instead of only what he says will be cultivating open channels of communication. The other day one of my daughters was trying to tell me something to which I responded inappropriately, and she replied, "You just don't know what I mean." Since she verbalized on my "incompetency," I was able to correct my mistake, and we started over again. Too often, our children just give up on us as parents when we fail to understand them, and the dissonance becomes greater.

It is important for parents to do much reality testing with children. This is the process of trying to clarify meaning when something is said. Sometimes what is completely clear to adults is quite incomprehensible to children because our meaning of words grows out of our own personal experience over many years.

A child's frame of reference is entirely different from the adult and much more constricted. When a parent says to a young child, "You must not be so selfish," this is an abstraction which has little meaning, because a child thinks, behaves, and acts out of ego-centric needs. He has not yet learned the social or personal consequences of selfishness, for to him, to be selfish is gratifying, satisfying, and rewarding. To share, means the loss of something enjoyable.

CONCLUSION

Parents who listen primarily to words of their children (including teenagers) without attempting to understand the feelings which generated the words, will wonder why, as the child grows older, they cannot talk freely to their child about such things as dating, sex, marriage, conduct, belief systems, and other sensitive subjects. Parents who attempt to understand the feelings of their children, rather than just the content of words, will be rewarded with an

openness in communication that will foster consonance.

Communication is funny business. We talk much about it in other areas of social intercourse, but we take it for granted in the home. We think because the family is together physically in so many situations that we communicate well, but the fact may be that being together physically is about all we do have in common. We may be worlds apart emotionally, intellectually and spiritually, simply because we never learned the rudiments of efficacious communication. Effective communication has its beginning in the family setting, and the degree to which the child learns to communicate effectively with those about him depends in no small way upon the means of expression he finds in the home.

¹Brammer, Lawrence M. and Everett L. Shostrom. *Therapeutic Psychology*. Englewood Cliffs, N. J. Prentice-Hall, Inc., 1960, p. 333.

No Greater Joy

Lucille Stern Ulery

"THE LINES are fallen unto me in pleasant places; yea, I have a goodly heritage." These words from Psalm 16:6, often spoken in our home, certainly express the feelings of my heart. May I share with you the "pleasant places" in the home of my childhood.

Family worship, three on-schedule meals, and plenty of work were the order of the day—save Sunday which was a day of much appreciated rest. Each child in the home knew by breakfast's end what was expected of him for the day. If you had a complaint about your share of the work there was often a humorous remark by dad which tore down your small foundation for dissent and made your task seem not impossible at all.

There was no other place to be on Wednesday evening, Sunday morning and Sunday evening but in church. Dad, mother and all the children always went. Except for illness, I can not remember of staying home from church one time while I lived in my parents' home. Church was such a part of my life that I played it with my dolls from the opening song to the altar call and benediction.

Missions were constantly a part of our home. Before my birth my parents left their home to help in a small church. Later they conducted a Sunday school in a small school house about thirty miles from our home. Missionaries were always welcome in our home. Their stories told around our dining room table and after services in the living room made a lasting influence on all the children.

Discipline was meted out fairly. Never can I remember of my parents being in disagreement on punishment. Always one would back the other in decisions made concerning the method of correction. Of course, as a child one learned which parent was most lenient and I have no doubt that we all took some advantage of that leniency.

In our home there was concern for each child as an individual. Never shall I forget my father's one hundred and twenty mile trip to talk over with me a decision I had made at college and had written home about. His concern that this was really my own decision has long been a

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Mrs. Keith Ulery is the wife of the pastor of the Colorado Springs Congregation (Colo.) Her parents are Mr. and Mrs. Earl K. Stern, Mill Hall, Pa. Mrs. Ulery and her husband spent a term of service in the African Missions Program. Three of her brothers are presently on the African field. Another brother is a pastor. A fifth brother has followed his father on the farm and as a layman in the local congregation. A sister is the wife of a college professor.

The Home and Church in Concert

Gordon Engle

THE HOME is the beginning and the center of the social institutions which together form the habits and attitudes of human relationships. Basic social reactions and attitudes are established and cultivated in the home. However, the home does not exist in isolation. It is dependent upon other social institutions such as the school and the church. Since we are interested here in spiritual and moral attitudes, we will restrict our consideration to the Christ-centered home and its relationship to the church which ministers to it.

Every family that is interested in the moral and spiritual welfare of its members needs all the help it can find to combat the unwholesome elements of today's society. Since the church, by its very nature, is primarily interested in moral and spiritual values, it becomes a natural ally with the Christian home. Since the home and the church are separate institutions with separate programs, a real effort is needed for them to work together in harmony and to keep their goals clear and coordinated.

To best arrive at this harmonious joint effort let us take a look at their respective contribution.

THE ROLE OF THE CHURCH

The church offers a program geared for group worship. The scripture (Hebrews 10:24,25) is very clear in its admonition concerning this type of worship. Group worship can never take the place of the practice of private and personal devotions, but worshiping with others is an enriching experience for the prepared heart.

It is the privilege of the church, to bring to the attention of its families outstanding Christian leaders. Missionaries, from many places and with varied experiences in needs, can become personal friends to the families in the congregation. The pastor becomes an example and symbol of one who is concerned with the spiritual welfare of people. The Sunday school teacher shows the way in Bible study and leads either children or adults into the meaning of the Scriptures. These are only a few of the fine leaders that the church can bring to the attention of the family.

Opportunities are afforded by the church for members of the family to participate in some type of service. Children are taught to express themselves in the Sunday school class, music groups, and children's meetings. Sunday school class projects for children and adults lead members of the family into avenues of Christian service. If these projects are devised to present the Gospel to those outside the church group, a vision and lesson in outreach and involvement is a natural result of such efforts.

The church that is full of vitality will offer a program to meet the needs of its different age groups. By presenting such services, the church finds itself contributing to the entire family. This program must recognize more than the spiritual welfare of its constituency. It must become aware of and endeavor to meet the social and cultural needs of its older members, young adults, youth, and children.

The writer is a high school teacher, parent, and active layman in his local church, the Upland (Calif.)* Congregation. He is a deacon and has taught a course on the Home and Family which has been a part of the local Christian Education curriculum.

Since the church's main objective is to help men to find a satisfying relationship with God it also becomes *the* voice of conscience in forming a code of ethics for Christian living. The church must work with the family to establish high personal standards of right and wrong. Therefore, the church must be careful that its admonitions and standards are both scriptural and relevant to the culture of its membership. It becomes necessary for the church to constantly review its teachings and traditions in light of the needs of its community and church family. With an awareness of these concerns every member of the family should be able to find the church offering something for their particular welfare.

THE ROLE OF THE HOME

All of these services by the church can be effective only if the home in turn is willing to accept its responsibility to work with the church. For the church to function, it must have dedicated leaders that are interested in the spiritual welfare of their friends and neighbors. The Christian home is the prime source for this leadership. The home must provide the church with willing and dedicated personnel. It must make its children available to the church.

The Christian home must *teach* and *practice* support of the church. Family members need to become involved in the work of the church. Aggressive participation is a must for every supporting Christian, regardless of his age or position. Habitual attendance at all services and verbal acclaim (in the home) for the church and its contributions are essential for children to get the full impact of the importance of God's work. Complaints and negative comments concerning the church, its leaders, and program can negate in the minds of children a great many otherwise fine experiences.

The Christian home must carry the financial support of the church. Creating the habit of giving generously and cheerfully is one of the tasks of the home and without this practice the church cannot continue its service to the world.

It is mandatory for the home to make the church the center of activity for the entire family, or other fine institutions in the community will rob the church and the family of their proper inter-relationship. As other deserving organizations seek our involvement, the family and the home will need to set its priority in favor of the church. The Scripture, "But seek ye first the kingdom of God and his righteousness . . ." places a demand on the home as well as upon the individual.

Perhaps one of the finest incidents showing the interlocking values of the church and the Christian home is found in the following story as related by Thomas P. Potter.

"In the early days, a little group of farmers in Pennsylvania were building a church. It didn't cost very much money, but it meant a great deal of sacrifice, for it was hard to get a living out of the hills. One farmer borrowed three hundred dollars to pay on the church while his farm was still mortgaged.

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"Lord Jesus, I thank You that You have received such a one . . ."

Victory!

Thelma Book

HER FATHER had suffered business reverses and she wanted to relieve the family of her partial support. Employed in a city away from her home, this young Christian girl followed the advice of a trusted friend and entered into a marriage arranged by this friend. Had she known what kind of situation she was entering, I'm sure she would have thought the sacrifice too great . . .

When I first met her she had suffered deeply; but her testimony was that God had sustained her and made her stronger than her enemies. In all those years, attending church was denied her; but at times when she was almost crushed, God gave her a way of escape. Once when she thought she would break, God removed her from the oppression by allowing her to become ill. She was never very sick; and—wonder of wonders!—in feudalistic Hagi, where not even the one-half of one per cent Christian figure holds up, *her roommate was a Christian*. They sang hymns, read the Bible, and she was made new in her spirit to return to her long trial at the hands of a cruel mother-in-law.

According to young Mrs. Kanda, the first break in the bitter opposition of her mother-in-law to her *person* and, most of all, to her *faith*, came when Doyle and I offered to take her mother-in-law for a ride in the mission car to see the cherry blossoms one spring. After that initial meeting, we visited in the home from time to time.

Although the old lady's attitude in the home was not markedly changed, something was different. That next summer, she entered a Christian meeting for the first time to hear a Japanese evangelist give the Gospel message. After that, the younger woman came to church more regularly; occasionally the grandmother came with her, and even her son, Mr. Kanda . . . The price of following Jesus still seems too high to him; but he knows what God has done in Christ for him. And Mrs. Kanda feels sure God will give her the salvation of all her family.

While we were on furlough the first time, a cable came to us from Pete Willms during a missionary conference at Antrim Church: **GRANDMOTHER KANDA SAVED.**

The hard, hard heart had opened enough to let the message of forgiveness through Christ enter. Something was changed indeed. That faith which she had tried to crush in the heart of her son's young bride, she had embraced.

We all hoped for a softening of her harshness in the home, an outward apology for the deeds of the past years. This did not take place. But Mrs. Kanda said to me, "It is like a dream that I should sit beside this obstinate woman in God's house to worship on His day." Even in her moments of deepest faith, she had not thought God would work things in this way.

With the passing years the old mother-in-law became childish. The running of the home gradually passed into



Praying for the soul of a deceased relative before a shrine according to Japanese culture. No answer out of the void!

Mrs. Kanda's hands. The bitter suffering imposed by the mother-in-law had passed. It gradually came about that the old mother could not easily get to church. Again, for several years, Mrs. Kanda could not come to church, but the reasons were different. She must care for this aged lady.

Several months ago when I dropped by their house to give greetings when we were on business in Hagi, Mrs. Kanda told me the grandmother had become very childish and forgetful. But on occasion when she was more lucid, they would talk together very simply about Jesus; and the grandmother said, "I want to have a Christian, *not* a Buddhist, funeral." Even her son, though not yet a Christian, agreed that she should have Christian burial when the time would come.

Yesterday, the Lord's Day, at half-past one in the afternoon was the funeral of Grandmother Kanda in the Hagi Church.

We have not yet heard the particulars of her death, except that Mrs. Kanda whispered to me on the day of the funeral that the actual passing was very peaceful and unexpected. "At the last," she said, "she was like a changed person. She became like my own child, grateful for everything I did. Each day she was full of thanksgiving." Thus she went to be with God.

For Doyle and me this was our first experience in attending a Christian funeral in Japan.

The usual too colorful plastic flowers stood outside the building that mark the place of every funeral in Japan. Inside the family and guests from their neighborhood wore formal black kimonos on which was embroidered the family crest. The church people sat or stood near the back, giving precedence to the Kanda relatives and neighbors.

Four men of the Hagi church officiated, reading Scripture, conducting the funeral, giving the obituary and prayers. Pete Willms gave the message. Everything from beginning to end was a testimony to the unbelieving family and friends.

Nothing is more evangelistic in Japan than a Christian funeral.

The hymns were tremendous; the opening hymn was

"All Hail the Power of Jesus Name." The Scripture read was Psalm 90. Then "Just as I Am"—"What could be more fitting!" I thought. The people there knew what kind of person that old grandmother had been. Mrs. Kanda told me once that the six children of that old mother had very little natural affection for her. She had ruled them with an iron hand after the death of her husband. They did not even want her to visit them because she upset their homes when she came . . . *But God had received her!* The atmosphere was charged.

After the obituary and the message—so simple and geared to the family—there was pause for silent prayer before the final prayer.

Into this silence Mrs. Kanda lifted her voice in a prayer that would not be denied. It was not part of the program, but it was the climax and the release of her own soul—

something like this: "Lord Jesus, I thank you that you have received such a one as this grandmother. How great is Your love! I have sent her on. Near the end she became like one of my little children, so full of gratitude and thanksgiving. Some day I too will join her over there. Then there are many things I want to ask her. My heart is full of thanksgiving. Amen." The prayer gushed from her lips like a mighty sob, and I'm sure there was not a person there who was unaffected by it.

Old age and senility had robbed the church of the testimony of a life changed; but in her death God had made Grandmother Kanda a testimony and a witness to the grace that is in Christ Jesus who receiveth sinful men.

The Victor's cry on the Cross, "It is finished!" meant redemption for Grandma Kanda as for any other "*who-soever will.*"

Acrostically Speaking

Dorothy Gish
(Zambia)

(Used at Farewell Service in America; submitted for use here by request)

Reasons for returning to Zambia? Just what does Zambia mean to me?

I might perhaps sum it up: ants, bats, cowdung (used to smear floors), drums, elephants, flooded rivers, girls, heat, ice cream, January (beginning of school year), kiln (to burn bricks), lions, mosquitoes and malaria, no rain (for 7 months); orchard, paraffin pressure lamps and refrigerators, quick (what life is not), roads (and lack of them), snakes, thatch roofs; uniforms (worn by school children), Victoria Falls, weddings, 'xotic fauna and flora, yaws, zebra.

All of these interesting things are there; but there is more, more—much more. I could better sum it up by saying that Zambia means:

Answered prayer—time and time again
Born again believers—with changed lives
Christian fellowship—with those of like precious faith
Different language and culture—making one look 'at things differently
Earnest students—wanting to learn
Fears conquered—Satan's hold disturbed
Good news—the Gospel
Hungry hearts—and hardened ones
Incomplete task—beckoning harvests
Jesus exalted—and eternal victories won
Kind provision of friends—both here and there
Love unlimited—but how weak ours often is!
Many children—with the challenge of life before them!
New challenge—in a new country
Opportunities open—new avenues of service
Power available—from God
Quests ended—by finding Eternal Life
Real peace—in the midst of most disturbing circumstances
Sunday service—sometimes in "jammed-full" churches
True joy—despite all disappointments

Unlimited Salvation—to whosoever will
Village life—with its own culture
Willing workers—of all races; one in Christ
'Xtra strength—when three jobs face one simultaneously
Your interest and prayers—so essential
Zambian church—young and growing

After my arrival here in Zambia I received a letter from veteran missionary John Climenhaga, replying to the above acrostic which I'd used at my farewell by challenging me with what a missionary ought to be:

Affable, affectionate, brave but not bold, conscientious—having strong convictions of the right, devotional and devout, energetic and earnest, faithful to his call and fervent in spirit, gracious and godly, holy, inspirational and inspiring, just in all things, kind-hearted, loving ("by this shall all men know that ye are my disciples"), meek and mild but strong like Moses, noble all the time; obedient to God's word, prayerful—praying without ceasing, quick and quickening, reverent and righteous, sympathetic and sincere, trustworthy and trustful, understanding, watchful, wise—but not tricky—and winsome, X-ray user (See Heb. 4:12), yearning, yielded to God, zealous for the Lord's work.

On the Lighter Side (Rhodesia)

During the service today we had a goat walking around the altar for a full fifteen minutes while I was preaching to the people (?). Lucky for the goat, we were not worshipping under the law of Moses and using altar sacrifices. At one point a man ungracefully picked it up by one back leg and took it out amid pathetic bleats. I just knew that it wanted to hear the conclusion of the message, for it was back almost immediately and lay under the bench until the audience was dismissed.

Not all of the goats, however, had a chance to go to church. One ended in the pot and became our meat and broth to be served with our stiff African porridge.

Luke Keefer in his home newspaper

Letters to Parents

CHRISTIAN E

Youth - Sunday S

The editor of the Youth Page made contact with fifteen teenagers asking them to write a short reply to the question "Where are Parents Missing It With Their Children?" or "How Could Parents Be Doing a Better Job?"

Thirteen replied. Below are the letters.

We would suggest that parents not ask their son or daughter if they wrote. That is a question parents should ask only of themselves.

For a teenager this is an unusual opportunity—telling parents how to behave instead of the other way around. There are three main ideas I would like to enlarge on in relation to parents.

COMMUNICATION. I know this is a greatly over-used word in talking about parent-teenager relationships. What I really mean is listen. When you start trying to understand our point of view, we'll try to understand yours.

CONFINEMENT. A sure way to produce a rebellious teenager is to confine his activities down to almost nothing. You have to give your teenager a chance to think and decide some things for himself. If you teach your kid to respect your standards, instead of resenting them, he'll probably take them for his own.

CONSISTENCY. There is nothing a teenager despises more than a hypocrite—a phony. There's a man in our church who comes from a good church background. Everyone thinks he's great—he's on the right board and sings in the choir. Recently a friend of mine who worked with him in the summer told me he swears a blue streak on the job. My respect for him went right down the drain.

Children are taught to respect their parents. The Bible says "Honor thy father and thy mother." Are you worthy of this honor?

—Seventeen

Some parents today have a good relationship with their children and there seems to be no problem; others, however, find themselves in heated arguments with their offspring.

"Eleven o'clock is the deadline and not five minutes after." Yeessssss . . . that sounds like the familiar curfew. This is when some of the problems begin. I think a curfew is good when it is set according to the activity your teenager will be participating in. Let me give an example: You gave your daughter permission to attend a community sing in a neighboring church. She couldn't possibly make it home in time because it lasts until 10:45. Nothing aggravates a teen more than having to rush to meet the curfew and not even have time to chat with a few friends. Be reasonable in setting curfews!!

Statistics show that most teenage delinquents get in trouble because their parents didn't bother to take the time to find out where their son or daughter was. Let's face it, some parents don't know what is going on and don't care to. I answered the telephone in the main office of my high school about a month back and talked with a woman who wanted to know if any report cards had been distributed yet this year!!! After looking up her son's record I realized why he had failed to show her his grades. A gullible mother like that is just giving her son an opportunity to do things behind her back.

The good parent is one who gives his teenager some freedom and yet is aware of where he is and what he is doing.

—Seventeen

My ideas of where parents are missing it with their teenage children are not new, yet these areas still plague families with teenage sons and daughters.

The area which I think parents are "missing it" most is in communication. Parents do not take enough time from their schedules to sit down and talk with their children and try to understand them. Parents are not taking the initiative to develop a good parent-child relationship where the teenager can feel free to express himself without fear of being laughed at or shunned. When parents do this they will be leading the way in developing a greater understanding of the motives and conflicts facing the teenage of today.

Another area in which parents are missing it is in discipline. To many parents that I have observed it seems easier for them to overlook a child's error than to deal with it and correct it. In order for the teenager to be a responsible adult he must know where the lines are drawn, and he needs his parents to show him. He may not appreciate punishment at the time, but later he thanks his parents for caring enough to correct him.

—Nineteen

The trouble with parents and teenagers today is that neither of the two will take the time to sit down and talk it over, when a question or problem arises. The younger generation wants to be a part of the new fads, they want to have fun. Then the "bad" group shows up, and they spoil it for us. The public recognizes our mistakes more than our achievements.

When an older person sees a "hippy" what's his first reaction? Disgraceful? Did parents ever stop to consider that perhaps this long-haired, weird looking creature, lost out in being an ordinary teenager? But why did he turn out like this? Did his parents let him run wild? Is he just trying to get attention? Or does he want to be an individual, and this is the only way he knows how to "express" himself?

It can't all be blamed on the parents or the teenagers, they each were brought up in two different worlds. Perhaps Proverbs 22:6 has the answer, "Train up a child in the way he should go: and when he is old, he will not depart from it."

Too many parents try to be "pals" with their kids, and to me this is the greatest mistake they can make. A teenager needs friends his own age, and maybe the ones he chooses won't always be the ones you approve of, but in time

he'll learn, so parents, don't push your kid away from living, let him live. There's a limit to everything and it makes a lot of difference just where you put that limit.

—Fifteen

Aside from the general world problems (economics, politics, religion, morals), in which our parents have gotten us involved, I believe there are two specific ways in which they are missing it with us. These are understanding and comparison.

Parents have lost all understanding of their teens. Sure, they still love us. If they didn't, they wouldn't give us all the material things they do and they wouldn't worry about us. But when it comes to understanding, parents don't even have answers for their own questions, so how can they ever hope to answer ours? Love is cheapened without understanding and in too many cases today the understanding is nowhere to be found.

The other fault is that parents always seek to compare, most of the time without any logical basis. Parents will condemn one son for not getting as good grades as his brother. They will criticize yuppies and Hippies, then say that all teens are lazy, dirty, and the ruin of our nation. It does not matter that even though the first son is getting only average grades, he has much more rounded interests. It does not matter that there are hundreds of clean cut teenagers working on Senator McCarthy's campaign for the Presidency. Parents do not understand us as individuals and they refuse to accept us for what we are as individuals. Possibly to justify this or to rationalize in their own minds, they categorize us. Comparison is the easiest way to categorize so that is what they do.

—Seventeen

I'm a boy nineteen years of age, over the hump as far as my teens go. How can parents do a better job? First of all I think being a parent should be a twenty-four hour job; after all we have to be kids twenty-four hours a day and don't think that isn't just as frustrating as being a parent. Be consistent, parents. The north star is just one in a billion but an awful lot of people put their trust in it; we'll do the same for you. In Canadian politics we have something called party solidarity; in the caucus room the party may disagree on policy but outside of it, it's unanimous agreement. Don't let your kids see any dissension; if you must make a decision, don't take sides, at least, not in front of us. Pardon me for being ultra-Canadian, but we also have a saying that a true Canadian is a bilingual one. Parents, understand two languages, your generation's and ours. We've got something to say; it may be tainted by inexperience but we think it's pretty important. After all we have to listen to you, so why not lend us an ear? We may not have the answers but at least we have a lot of postulates to the questions.

—Nineteen

Yesterday, times were hard, money scarce, discipline high. Our parents lived in these times. Most of them are today living comfortable, well-off lives. Many parents feel that their children should be given everything that they themselves were deprived of during their youth. This is only

natural. This is a basic attitude of parents toward their children.

Perhaps, today, the pendulum may be swinging too far. With the passing of the Depression, and the Second World War, has come a day of permissiveness. Too many parents feel they must let their children do whatever they want in order that they may receive what they themselves feel they missed in their youth. The result—a sky-rocketing increase in middle class juvenile delinquents.

A lack of proper discipline in the home means a lack of concern on the part of the parent. Oh, they're concerned enough that their Johnny has everything that Tom Jones has, but too often there is a gaping hole, where concern for their teen's sense of values should be. Why should a teen care if his parents don't?

Most assuredly, I am not advocating a return to the Puritan age. I am, however, stating that a lack of concern is causing immense problems in the home today. I ask for concern in homes where the members of the family do not care. I ask and I pray for concern, to begin in the home, that it may flow into the nation, and from the nation, to the world.

—Fifteen

Parents are in for a sudden jolt when they find that their children have suddenly become teenagers. Teenagers that are capable of making many of their own decisions. It is very difficult for parents to have to suddenly cut the "apron strings" and give their teens the freedom they need. It is too bad that this sudden growing-up can't come more gradually. But since it comes so suddenly, parents should prepare themselves for the fact that they can't protect their children the rest of their lives. Of course parents want what is best for their children but sometimes experience is what is best for them. Parents need to advise rather than make all of the decisions. Instead of dictating on matters such as dress, friends, and spare time, parents should advise their teens on these subjects, and then let the teenagers make a final decision. Whether a skirt length is two or four inches above your knee is such a trifle matter that it doesn't really matter if a skirt is worn a little short for just a year. I feel that if Christian parents spend a lot of time on such small matters, they are neglecting their real task. They should concentrate on keeping each member of the family happy and offer each one a broad number of experiences. This doesn't mean the teenager must accept each experience, but they should at least be offered to him.

—Seventeen

There are basically two types of parents who are missing it with their teenagers. The first is the one most teenagers complain about—the "too strict" ones. The kids with these parents never get to live their own lives until they go to college. And the consequence is usually a heart-breaker for the parents, because for the first time, their teenagers begin to really "live." But what more could be expected? After all, it's no fun to keep a body corked up for eighteen years.

The second type who is missing it is the one who is seldom complained about (at least until the teenagers have experimented with everything that sounds inviting). These are the parents who let their kids run wild. It's a lot of fun for the kids, and it doesn't take the parents' valuable time either. But what happens when the kids run out of things to do? Or how will the parents feel when their kids end up in reformatories?

As teenagers, we usually resist authority, but we can't live without it. The important task for parents is to make sure their kids get the correct amount of authority.

—Eighteen

CONCLUDED NEXT ISSUE



Deeper Life Conference group, February, 1968. Evangelist Mandai ("Thousand Generations," literally), fourth from left, front row.

Never in all our time in Japan have I seen evidenced such a hunger for a life overflowing with His life as was expressed in our recent Deeper Life Conference. There is genuine hunger for a meaningful, Spirit-filled life and walk that would cause rivers of living water to flow out to the unsaved around us. In private conversation, and in at least three public testimonies, people said that up to now they feel they have been Christians but worthless in the testimony of the church and to the King of Kings and Lord of Lords.

For a while before the Conference, we had almost felt discouraged; so many phoned in to say they were not going after all. But in the end over 50 went.

Evangelist Mandai spoke in all the sessions about the work of the Holy Spirit.

Deeper Life Conference

(Nagato area)

Thelma Book

For myself it has come home to me as never before, that without His working through me, I cannot do even the most rudimentary daily tasks for His glory. Especially have I felt that the quiet time of reading the Word, prayer, and planning for the day must be something in which the Lord is not passively but actively filling and controlling us.

Will you join in prayer with us that God will do in His church here, including the missionaries, what He is desiring to do—and that those whose hearts are open and desiring His filling may let nothing and no one else enter. Satan would so like to thrust in anything that would take the Spirit's place.

We cannot help but feel that exciting days are ahead of us as our Lord said, "Blessed are those who hunger and thirst after righteousness, for they shall be filled," and He keeps His promises! Do surround us with prayer.

MCC Sends and Receives Telegrams

THE MENNONITE Central Committee has been in Vietnam since 1954. In 1965, three organizations, Church World Service, Lutheran World Relief and MCC formed Vietnam Christian Service, with MCC serving in an administrative capacity.

MCC with its long, close involvement with the Vietnamese have been deeply concerned about the effects of the Vietnam war. On July 15, 1966 a seven-man delegation met with one of President Johnson's chief Vietnam aides. Part of the delegation's purpose was to make clear to the government the Mennonites' willingness to serve the Vietnamese while at the same time disavowing and disassociating themselves from the military efforts there.

Again on November 3, 1967, five Mennonite Central Committee officials were received at the White House to present a letter to President Johnson which defined MCC's concern about the U.S. policy at that time. Both visits hoped to encourage President Johnson to move toward a change of course in Vietnam as a means of stopping the killing and suffering on both sides.

With the President's announcement ordering the cessation of bombing most of North Vietnam, MCC officials felt they should make some response to him in the form of an appreciative note.

A night letter telegram was sent to him April 2, the text of which reads as follows:

The President
The White House
Washington, D.C. 20500

Dear Mr. President:

Your decision to move toward the conference table by ordering the cessation of bombing in most of North Vietnam is a step that we strongly endorse. We have met on several occasions within the past year with members of your staff to encourage concrete steps such as you have just announced. The Mennonite Central Committee, which has been working in Vietnam since 1954 in cooperation with other Christian churches in relief and rehabilitation programs, is asking its constituent churches to renew their prayers for peace.

We would not for a moment suggest that the road to peace will be easy, but out of our experience in Southeast Asia, we believe that your message to the people of the United States and the world last Sunday evening strikes the right note. We hope that there will be a response from the National Liberation Front and the Democratic Republic of Vietnam that will lead to the

conference table, and we further hope that the United States will continue this pursuit with the needed patience.

We also welcome your stressing the willingness of the United States to help in the development of Southeast Asia. The Mennonite Central Committee plans to increase its efforts in that area as we have opportunity.

(Signed) William T. Snyder
Executive Secretary
Mennonite Central Committee

On April 8, MCC received the following letter from President Johnson:

Dear Mr. Snyder:

I am heartfully grateful for your kind message. It strengthens my deep faith that Americans will come together in this critical hour, placing the cause of peace and freedom above any personal or partisan concern. This is the paramount interest that my own decision seeks to serve. I am proud to be encouraged by your confidence.

(Signed) Lyndon B. Johnson

The Chicago Mission

The unrest in our cities which followed the assassination of Martin Luther King, Jr., has affected one of the historic institutions of the Brethren in Christ—the Chicago Mission at 6039 South Halstead Street.

The area became restless on the Thursday night of the assassination. Mr. and Mrs. Frank Landis, who were residing at the mission, were advised to leave the area for their personal safety. They turned over the building to a Christian man in the neighborhood for his supervision.

In spite of these safeguards the building was vandalized; the furnishings were taken; the windows broken; and the walls defaced. The Landises lost all of their personal possessions in the looting of the building. The judgment they exercised in placing the building under the care of a local Christian leader and his wisdom in using the building as a distribution center for food and clothing prevented further, and very probably complete, destruction of the building.

As of this report (April 29), the building is being used by "Young Life" a Christian organization ministering to the youth of the area. Contacts have been made and are continuing with individuals who are knowledgeable of a Christian ministry in racially disturbed areas. The purpose of these contacts is to determine the nature and degree of Brethren in Christ involvement in this area which is so desperately needy and so deeply etched upon the hearts of the Brethren in Christ.

URBANIZATION

Orlando Harms

SOMEONE has said that the time has come for us to cease to deplore the changes taking place and recognize them rather as extraordinary opportunities placed before us by God as a test of the sincerity of our Christian confession. This is the way we need to look at urbanization and the Gospel witness in urban areas whether it be in the inner city, the affluent suburb, the expensive high-rise apartment, or the rat-ridden ghetto.

The changes from a rural to an urban society demand that the church seek new methods of witness to communicate to the city. We need to be careful, however, not to seek newness for the sake of novelty. New ways of doing things must always reflect new understanding and new commitment.

In the book, *Becoming God's People Today*, Alice and Willard Roth say, "We tend to search for yet another program gimmick as the answer to our bankruptcy in order to make our barrenness look respectable and our lack of reality appear to be what it is not. The church has not been willing to listen intently to what modern man is asking: I am lonely, who will love me? My life has no meaning, who will point me toward reality? Neither has the church been willing to listen seriously to what God is saying: Proclaim to every man that Christ has come to point the way toward abundant life." Of this the Mennonite Brethren Church is also guilty.

In the city above all else the church must unite the redemptive work with the redemptive Word of God. Many non-churchgoers question whether the church has any positive effect. They are sick of words and will be convinced only by a personal demonstration of the love and power of Christ through His people.

"Christian witness," says I. J. McNeil in *Mission in Metropolis*, "is double-barreled—to lead learners to become new persons in Jesus Christ, and to live as His servants in the world."

This means that serving in the city is more than two sermons on Sunday and a Bible study on Wednesday night. It is more than our automatic assumption that all we need to have a church is a building, meetings, and a minister in charge. Jesus had little or nothing to say about these supposed requirements which we take for granted.

How, then, can we demonstrate the love and power of Christ to skeptic urban dwellers and interest them in our Christ, our Bible, our faith, our church?

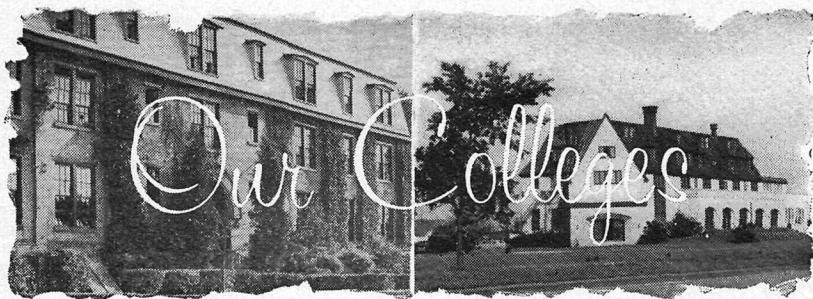
The potential of the city lies in Christian relationships. To speak to an urban individual about Christ or to try to get him to our church, might in many cases just alienate him unless Christian relationships had first been established.

To establish these relationships, many churches have begun coffeehouses. A study of the movement by the Protestant chaplain of the University of Vermont projects the coffeehouses as one example of "the kind of evangelism the churches must undertake to be effective today."

The Glad Tidings Mennonite Church in New York operates the Glad Tidings Sandwich Shop. They speak of it as a setting for building relationships, a means of piercing the barrier of unfamiliarity built between distrustful city dwellers, and a place to "rub off" Christ.

Some of our Mennonite Brethren urban churches are finding nursery schools, kindergartens, and shopping center witnesses helpful in establishing relationships. George Sweeting, pastor of Moody Memorial Church in Chicago,

(Continued on page thirteen)



MESSIAH COLLEGE

New Students

The Admissions Office reports that applications for the 1968-69 school year are higher than a year ago. However, there is still room for more qualified students, if applications are sent to the Admissions Office soon.

A new women's residence hall will be ready for occupancy at the beginning of the new college year. This will provide more on-campus housing and students will not need to live in temporary housing this year.

Commencement 1968

You are invited to attend the fifty-eighth annual commencement activities at Messiah College on June 2 and 3. The Baccalaureate Service will be Sunday afternoon, June 2, at 2:30 p.m.; Dr. C. O. Wittlinger, Dean of Messiah College, will speak.

Commencement will be Monday, June 3, at 10 a.m. Dr. Stuart B. Babbage, president of Conwell School of Theology in Philadelphia, Penna., and a contributing editor to *Christianity Today* will bring the Commencement Address.

This year's class of sixty-six candidates is the largest college graduation class in the history of the institution. It shows a twenty-six per cent increase over last year.

Ensemble Preparing for Summer Touring

A music ensemble of seven Messiah College students are preparing for a summer of service. If your Church or camp is in need of such a group during the months of July or August, please contact the College Relations Office as soon as possible.

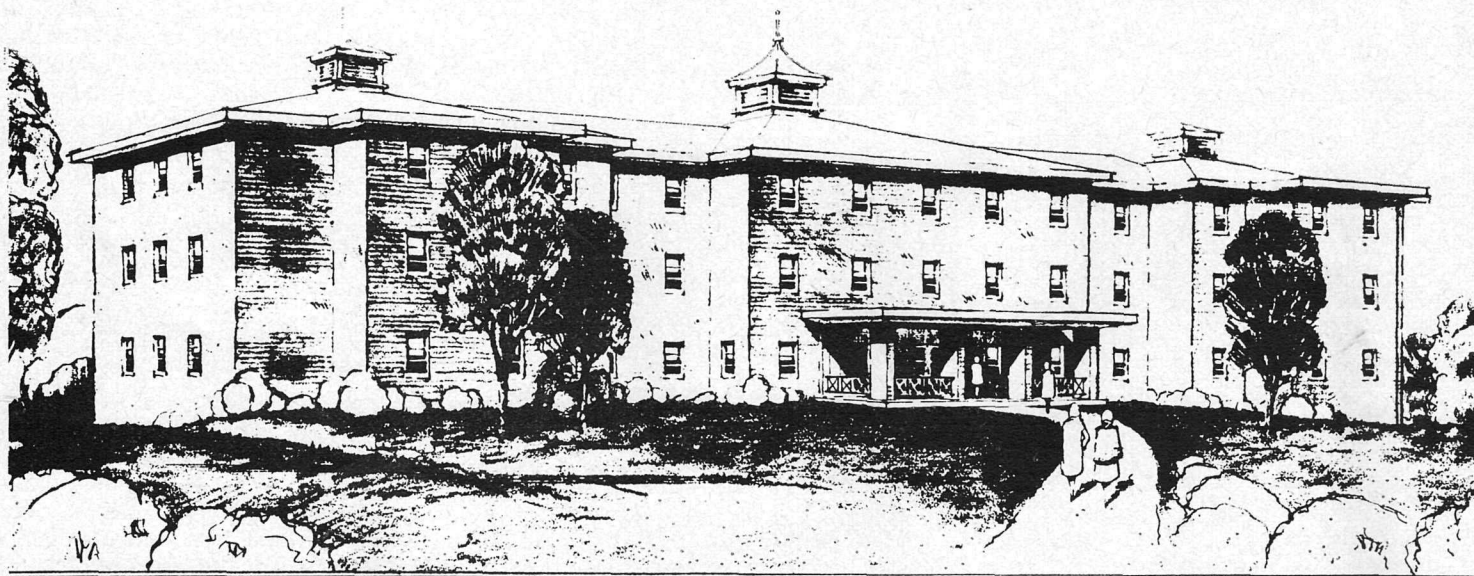
College Displays

If your camp is interested in a college display or speaker for your summer camp, please contact the College Relations Office now.

Summer School

This summer Messiah College will offer two terms of study beginning June 10 and July 8. Three semester hours of credit can be earned in a three week term in English, mathematics, psychology, history, education, religion and cults, Biblical literature, ornithology and music. Two four semester hour courses will be offered in biology and will be completed in four weeks.

For further information or to secure application forms, write to the Director of Summer Session.



The architect's sketch of the new Ladies Residence Hall now nearing completion on Messiah's Campus. It is scheduled for occupancy in September 1968.

From the Editor

(Continued from page two)

and the refrain which was repeated in "Letters to Parents." The crucial role which communication plays in the home is emphasized in both. I recently heard a father report on a late night conversation with his teenage son. The conversation began by the youth saying to his father, "I do not believe you know how hard it is to be a teenager today." No doubt as parents we need a "hot line"—one that is always open.

We all know that life today is not the same as it was a generation ago on a central Pennsylvania farm. There are some permanent principles, however, and it is time well spent to reflect on the homes from which we came. Lucille Ulery gives us glimpses of a home that instilled loyalty and Christian devotion in a family of seven children.

The article by Gordon Engle brings back memories of earlier years. His father Homer Engle was my pastor from when I was seven until I was sixteen. The family life at the parsonage was refreshing. The husband and wife relationship was truly the Biblical one—love and respect. The sub-

ject of the article—the home and the church—warrants careful thought.

When you can get thirteen youth out of fifteen to write an article you may feel assured they have something they want to say. We may have opened "Pandora's box" but it is a little late now. We hope that the combining of the "Youth" and "Home" pages in this common feature will appear symbolic. Four more letters will be published next issue.

In the next issue we will be bringing some condensed reports on the National Holiness Association and the National Association of Evangelicals' Conventions. In addition a report and evaluation by Jerry Zook on the death of Martin Luther King, Jr. Jerry is a student at Trinity Evangelical Divinity School, Chicago. He has been interested and associated with work in the inner city and particularly with the Chicago Mission for the last year. He was sent as one of the representatives from the Seminary student body to the funeral of Dr. King.

No Greater Joy

(Continued from page four)

precious memory. Nor can I forget those talks with mother, as we kneaded the communion bread, as she emphasized the importance of examination and for coming to the communion service with a clean heart.

The need for a Christian education was a foremost concern in our home. Musical groups and gospel teams from Messiah College were always welcome at our home. Trips to Grantham for Youth Conference, Bible Conference and Choral programs made each child know that our parents believed in Messiah College and that it was the school they wanted us to attend.

Appointments and meetings were habitually kept on time. Fifteen minutes before church time (ten at the very latest) you were expected to be in the car and ready for the short three mile ride to church. On longer trips, when ever possible, there was always an allowance of from one half hour to an hour extra time for any emergency that might arise.

"If you can't say something nice, don't say anything." Many times these words of reproof were spoken in our home. And how thankful I've been that they were more often practiced. If my parents disagreed with the ideas of other church members we certainly never heard about it.

"You learn when you are ready." And the younger you were ready, usually the better. At home, at school and at church one was urged to fully use his abilities and talents. That I may not have been old enough to lead singing, give children's talks, teach a Sunday school class or sing in trio was never questioned.

Good literature and music received special emphasis in our home. The Bible mottos that are still hanging in my parents' home have made an indelible imprint on my thought life. Christian books and magazines were made available to each family member. What joy it was to have special music groups practice in our home so they would be able to effectively sing in worship services. Mother knew the times of Christian broadcasts and faithfully listened to such programs.

As I have suggested earlier our home was given to hospitality. And what a priceless gift this has been to each child. Here we heard of people and concerns around the world. We saw saints of God in everyday life—not just in the pulpit. By their being in our home we were able to ask questions of them that we would never have been able to ask otherwise. We learned that they were human too—that God was using ordinary men.

"I have no greater joy than to hear that my children walk in truth." These words found in Third John were written by my father to his children a few years ago. How marvelous it is that God has granted to me parents whose desire it is to see their children follow Christ.

Home and Church

(Continued from page five)

His neighbors remonstrated with him; some of them said he was a fool; but he said, 'No, that is the thing for me to do. I have nine boys and girls. My one aim in life is to bring them up to be Christian men and women. That church is a necessity to me. Without it, my farm would not be worth anything.'

The church was built. The boys and girls grew up, all nine of them, to be Christian men and women. Two of the boys became Methodist preachers; two of the girls chose, with glad hearts, the harder task of being Methodist preachers' wives.

The youngest boy went west, taught school, studied law—felt the pull of the law but heard the call of the kingdom. There was a pastorate in Iowa; nine years in India; five years in Iowa because of health conditions; seven years Superintendent of Missions in the Philippine Island; four years Missionary Secretary and then, the highest office and work in the life of the church, the Bishopric.

Soon after he was made a bishop, he had the rare privilege of going back to the old home community to dedicate a new church to take the place of the old one for which his father had borrowed three hundred dollars while the farm was still mortgaged. What memories must have surged through his mind as he thought of that sainted father who put 'first the Kingdom of God,' and what visions of the days that were to come"

The goals of the church and the Christian home are so much alike that for each to operate separately would be disastrous to both. It is imperative that all Christians become aware of these entwined implications and seek God's help in bringing their families into the Kingdom and into the church.

Urbanization

(Continued from page eleven)

lists other possibilities in a recent article in *Moody Monthly*: reading classes for children, tutoring sessions for students; classes for retarded; language help for immigrants; employment service for the poor; Christian counseling centers for the disturbed; golden age clubs for the elderly. "Each of these," he says, "is an earthly demonstration of an eternal faith in the love and grace of our heavenly Father."

Dr. Sweeting speaks further of Moody Church mailing a carefully prepared letter to individuals in nearby high-rise apartments. In conjunction with the mailing they are developing a Sunday evening adult education program. The response has been far better than they expected. He says, "In some cases we are now meeting personally with individuals. Others are coming to the services at the church."

These are some examples showing how our ministry and witness in modern urban areas is possible though it may be vastly different from our rural, traditional methods. And the approaches we have mentioned are mere examples. Every city church will have to be highly creative in constantly finding new patterns of ministry which reflect new understanding and new commitment.

Hubert Swartzentruber, pastor of Bethesda Mennonite Church, St. Louis, Missouri, says in *Gospel Herald*: "The noise and rush of the cities of America cannot drown out the voice of God. The voice of God, heard in the city, is causing men to seek out new ways in which love and Christian concern may be shared. The voice of God is muffled and the Spirit of God is limited only when we control the spiritual climate by our traditions and values and refuse to allow ourselves to be exposed to new experiences."

Urbanization has changed things. Representing our faith and our Christ in urban centers is vastly different than it is in rural areas, but it is possible to witness for Christ in the city; it is possible to win people to Christ and the church to the extent that we make ourselves available to Him and His Spirit. "Aren't you glad to be alive and have a go at it?"

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CHURCH NEWS

ALLEGHENY CONFERENCE

Approximately two hundred relatives and friends attended an open house celebration March 23, 1968, in honor of the fiftieth wedding anniversary of Mr. and Mrs. George Kipe. A gold and white color scheme was used throughout the Kipe home. The buffet table was centered with an open Bible-shaped cake and a three-tier cake. Granddaughters and daughters-in-law assisted at the reception as hostesses. Appropriate gifts were received.



Mr. and Mrs. Kipe were married March 19, 1918, at the home of the late S. B. Stoner, Grantham, Pa. They have three sons: Rev. George Kipe, Uniontown, Pa.; David F. Kipe, Clarence Center, New York; and Rev. Amos L. Kipe, Waynesboro, Pa. Two sons are deceased. There are eleven grandchildren and five great-grandchildren.

The Kipes are members of the Antrim Brethren in Christ Church. Mr. Kipe is a retired farmer and is presently employed at the Public Opinion, Chambersburg, Pa.

Christ's Crusaders Day activities at Pleasant Valley congregation, Pa., included a Sunday morning message by Ray Bert, Messiah College student, and a Sunday evening hymn sing.

Evangelist Jack Garrett recently served the congregation in revival services.

The S-2 churches of the Allegheny Conference held their Ninth Annual Sinspiration, April 7. The theme for the afternoon was "Budding, Blooming, and Growing in Christ." More than one hundred and fifty persons attended the service.

The instrumental ensemble of the Mt. Rock congregation, Pa., were guest artists at the Skyline View church, April 21.

Ten persons were received into church fellowship by the Hollowell congregation, Pa., recently.

ATLANTIC CONFERENCE

Four home communion services were planned by the Bellevue Park congregation, Pa., Wednesday evening, April 17. Pastor John Stoner listed a two-fold purpose of the House Communion: First, the intimate fellowship which Christ made possible through the offering up of His body and blood is symbolized and expressed by the fellowship around the table in the home; Second, the sanctification of life's common surroundings and experiences through the Holy Spirit dwelling within the Christian is demonstrated in the House Communion.

"The Greatest Week in History," a skit produced by the Mennonite Hour Broadcast, was presented by the Christ's Crusaders of the Refton congregation, Pa., April 14.

The WMPC of the Mastersonville congregation, Pa., recently featured Rev. John Climenhaga who spoke on "The History of Missions."

The Conoy congregation recently saw slides, shown by Norman Sollenberger, about his recent travels in Europe, including Russia and other communist countries of East Europe. This program was planned by the local Crusaders.

A week-end of work and planned group activities at Camp Brookhaven is anticipated by the Hummelstown congregation, Pa., May 17-19.

CANADIAN CONFERENCE

A Deeper Life Campaign, under the ministry of Bishop Roy Sider, was an effective means of spiritual renewal for the Walsingham congregation, Ontario, April 3-7. Rev. Wayne Schiedel was guest speaker for a communion service held on Maundy Thursday.

Miss Dorothy Hoover spoke to the Springvale WMPC, April 23. Her talk and pictures related to mission work in Mexico, particularly that of the John Pawelskis.

CENTRAL CONFERENCE

Bishop John Hostetter was in charge of the dedication of a new organ, April 7, at the Bethel Church, Merrill, Michigan. In the evening service Lloyd French was elected deacon.

Other recent activities of the Merrill congregation have been an Easter breakfast, planned and served by the youth; and the ministry of the Simon Avilas in word, song and pictures of South America.

Rev. Owen Alderfer was guest speaker for an Easter week-end of services for the Sippo Valley congregation, Ohio.

A salad fellowship began the Sunday evening get-together of the Northern Ohio youth, May 5. The evening service featured musical and other youth participations and a Bible quizzing.

About two hundred and fifty persons attended a program of the Associated Mennonite Biblical Seminaries Choir at the Nappanee church, Indiana, Sunday evening, April 14. The congregation was host to Mennonite churches of the area.

Bob Stone, Detroit, Michigan, serving with Youth for Christ, was guest speaker in the Sunday morning service of the Fairview congregation, Ohio, April 7.

Lancaster Congregation Breaks Ground

Morning worship March 31, marked the beginning of fulfillment of several years of prayer and planning as the Lancaster congregation met for ground breaking service, at their new site at the north edge of the city.

Music for the occasion was provided by a brass trio, a mixed quartet and the church Chancel Choir, directed by Dr. Robert Smith.

Pastor Eber B. Dourte spoke from I Cor. 9:10b "He who plows, plows in hope." The people were challenged to plow in hope and to plant a church so that they might sow the "seed of the Word" and make reaping a continuing ministry.

The act of ground breaking was planned so that all who wished could share. A horse drawn plow and two 100 foot lengths of rope made it possible for all ages to share in the exciting experience of "plowing in hope." The oldest participant was 92 years of age.

With Pastor Dourte guiding the plow, about 160 people shared in plowing a 25 foot furrow, following which the congregation re-assembled and sang, "Oh God, Our Help."

Excavation for the building began April 1. Present plans call for completion by November.



MIDWEST CONFERENCE

Carl Decker has been re-elected to another term of service as deacon of the Rosebank congregation, Kansas. Bishop Arthur Climenhaga performed the installation. A fellowship hour followed the service.

PACIFIC CONFERENCE

"Occasionally Pastor Smith arranges for testimonies of special victory to be given in the Sunday evening services." On the evening of March 24 eleven ladies of the Bible Study Fellowship, representing at least seven denominations, reported experiences such as their own conversion, personal increased enjoyment in Bible Study, and conversion of members of their families. This news item comes from the April 17 letter of the Extension Department of the Upland congregation; Miss Alma B. Cassel is corresponding secretary.

In the April issue of the Pacific News, Bishop Arthur Climenhaga gives the following pastoral changes:

Aaron Stern, present pastor at Clarence Center, N. Y., has accepted a call to Ontario, California; Pastor Eldon Wingerd has resigned from the Open Bible Community Church, California, to take up a term of voluntary service in Africa under the Board for Missions.

Family Retreat at Camp Lakeview,
Goodrich, Mich.
July 12-14, 1968

Speakers

Mr. Ray Keim, psychiatric social worker at Oaklawn Psychiatric Center.

Mr. Phil Rittger, special education consultant and experienced social worker from Imlay City, Mich.

Mrs. Robert Hearn, Dearborn Heights, Mich., will be in charge of children's activities.

For information regarding pre-registration write to Joe McBeth, 4819 Nebraska Ave., Dayton, Ohio 45424.

Births

BONCHACK—Tammy Ellen, born December 15, 1967, to Mr. and Mrs. Joseph Bonchack, Colyer congregation, Pa.

FORBES—Michael David, born April 9, 1968, to Mr. and Mrs. Donald Forbes, Hanover congregation, Pa.

SUMMERS—Dawn Renee, born March 23, 1968, to Mr. and Mrs. Nathan Summers, Colyer congregation, Pa.

THUMA—Benjamin Franklin, born April 3, 1968, to Mr. and Mrs. Richard Thuma, Maytown congregation, Pa.

TROST—Jennifer Marie, born March 30, 1968, to Mr. and Mrs. John L. Trost, Clarence Center congregation, New York.

WANCE—Stacey Wayne, born March 1968, to Mr. and Mrs. Allen Wance, Colyer congregation, Pa.

Weddings

BAER-KELLER—Miss Darlene Keller, daughter of Mr. and Mrs. Glenn Keller, Chambersburg, Pa., and Mr. Dean Baer, son of Mr. and Mrs. Orville Baer, Newville, Pa., were united in marriage March 30, 1968, in the New Guilford Brethren in Christ Church by Pastor Marlin Ressler.

MORK-SNOKE—Miss Donna Snoke, daughter of Mr. and Mrs. Raymond Snoke, Fayetteville, Pa., and Mr. Franklin Mork, son of Mr. and Mrs. Matthew Mork, Mulvane, Kansas, were united in marriage April 12, 1968, in the New Guilford Brethren in Christ Church by Pastor Marlin K. Ressler.

MUMMERT-BOWERS—Miss Barbara Lee Bowers, daughter of Mr. and Mrs. Hershey Bowers, New Oxford, Pa., became the bride of Mr. John G. Mummert, son of Mr. and Mrs. Willis Mummert, Brodbeck, Pa., March 30, 1968. The ceremony was performed in Lincolnway Full Gospel Church, Abbottstown, Pa., by the Rev. Fred Mummert.

ROBINSON-DAY—Miss Susan Elaine Day, daughter of Mr. and Mrs. Earl Day, Centre Hall, Pa., became the bride of Mr. Dallas Galen Robinson, son of Mr. and Mrs. Willis Robinson, Williamsburg, Pa., April 6, 1968. The ceremony took place in the Bethel Church of the Nazarene, State College; Rev. Richard Smith officiated.

Obituaries

ABEL—Frederick Abel was born in Marshall, Illinois, on June 30, 1878, and passed away in Indianapolis, Ind., March 23, 1968. He left a prosperous business as a contractor in 1913 to serve in mission work in Japan with The Missionary Bands of the World. He served there for twenty-seven years, and in October 1967, with his daughter, Dorothy, returned to the scene of his early ministry to celebrate the fiftieth anniversary of the Christian Church in Fukaya.

He was married to Effie Nuss in 1906; she passed away in 1908. To this union was born one daughter, Dorothy, Indianapolis, Ind. He was united in marriage to Dora Shank in 1911; she predeceased him in 1960. Three children were born to them: Mrs. Esther Bohen, Upland, Calif.; Rev. Paul Frederick Abel, Rye, New York and Rev. David Leroy Abel, Delphi, Indiana.

GERBER—Mrs Mary Bross Gerber was born May 13, 1885, and passed away April 6, 1968. Her husband, Franklin Gerber, preceded her in death forty-three years ago. She was a member of the Palmyra Brethren in Christ Church.

She is survived by one son, Harry, two granddaughters, and one brother.

The funeral service was conducted by Pastor C. N. Hostetter, Jr. Burial was in the Frystown Cemetery.

PATTERSON—Robert L. Patterson, Canoe Creek, Pennsylvania, passed away February 26, 1968, in the Altoona Hospital after an extended illness. He was born April 22, 1906, and married Audrey C. Traxler in 1928. He was a member of the Canoe Creek Brethren in Christ Church where he served as deacon from 1963-1968.

Besides his wife he is survived by three children: Mrs. Jacqueline Myers, Toledo, Ohio; Mrs. Romaine Oldham, Hollidaysburg, Pa.; and Gary E., at home. Nine grandchildren and one sister also survive.

The funeral service was held in the Freidline Funeral Home. Pastor Amos Stern officiated. Interment was in the new Canoe Creek Cemetery.

ZEITERS—Paul Zeiters was born in 1915 and passed away March 25, 1968. He was a member of Pleasant Valley Brethren in Christ Church, Perry County, Pennsylvania. At his time of his death, he attended the First Baptist Church, Akron, Pa.

He is survived by his wife, Beatrice Zeiters, one sister and five brothers.

The funeral service was held in Bowers Funeral Home, Hummelstown, Pa. Pastors Malcon Bicker and Robert Acker officiated. Interment was in the Hummelstown Cemetery.

News Items

Federal Meat Injunction Affects MCC Portable Canner

A federal injunction under the new "Wholesome Meat Act" effective February 13, 1968, stymied the output of the MCC portable meat canner. The injunction cut what had appeared to be a 15-year record breaker to 147,059 cans of meat and lard, nearly 27,000 less than last year's total.

The portable canner had operated for over 15 years under an exemption of the 1907 Federal Meat Law. Nearly two million cans were processed during this time, an amount that would fill 70 boxcars and weigh over 3,500,000 pounds.

Negotiations are currently underway with the federal government to determine what steps are necessary for their approval of the canning operation within the legal regulations of the new "Wholesome Meat Act."

Common Bible Translation Set In Korean Language

A mixed commission of Roman Catholic and Protestant scholars in Seoul, Korea, is at work on a joint translation in Korean of the Old Testament. The scholars are working from the Hebrew text of the Kittel edition, following guidelines set by the Vatican Secretariat for Christian Unity and by the United Bible Societies.

Billy Graham Preaches to 201,000 In Brisbane

In his final service in the "Sunshine State Crusade" in Brisbane, Australia, Billy Graham spoke to 65,000 people at the Exhibition Grounds April 7 on the last day of an eight-day series.

The evangelist asked the crowd to pray silently for "peace in Vietnam, for peace on the streets of America and for the bereaved family of Martin Luther King Jr." He then warned that "God's dark storm clouds of judgment" were about to descend again on the world.

The aggregate attendance figure was set at 201,000. From the audience in the final meeting, 1,788 persons walked to the front as inquirers at the close of the sermon "End of the World." A total number of 7,570 inquirers responded during the week. The series had been begun by associate evangelist John Wesley White.

Billy Graham left Brisbane immediately for a brief rest before the start of his Sydney Crusade on April 20.

World-Wide Broadcasting Sunday

In designating June 9 as World-Wide Broadcasting Sunday, International Christian Broadcasters asks all Christians to thank God for the extensive Gospel outreach through radio and television; to pray for God's help in the production of creative and attractive programming; and to request God's provision of adequate personnel and finances for the continuance and expansion of radio and television ministries around the world.

Inter-Mennonite Minister's Meeting

Final plans have been made for the Third Conference of Delegated Mennonite Ministers of North America to be held at the YMCA Hotel in Chicago, May 14-16, 1968.

Delegates from the United States and Canada will gather for study, fellowship and sharing. The Conference will center around a

study of the Book of Colossians, following the general theme "Our Resources in Christ." Persons bringing expositions on the various portions of the Book of Colossians are: J. C. Wenger, Goshen, Indiana; John Wall, Winnipeg, Manitoba; Reuben Short, Elkhart, Indiana; Harold D. Burkholder, Omaha, Nebraska; J. Otis Yoder, Harrisonburg, Virginia; and David Schroeder, Winnipeg, Manitoba.

The Inter-Mennonite Minister's Conference is an attempt to strengthen the awareness of brotherhood and understanding among the more than ten Mennonite groups of North America.

Asbury Seminary to get Student Activities Building

Dr. Frank Bateman Stanger, president of Asbury Theological Seminary, has announced a major gift by a member of the Board of Trustees which will make possible the construction of a Student Activities Building. The gift of Mr. and Mrs. Sherman Thomas of Madera, California, will enable the Seminary to begin construction of the Sherman Thomas Student Activities Building in the near future.

The building, to cost \$600,000 unfurnished, will be constructed adjacent to the main campus on the corner of Walnut and Spring Streets. It will have 41,500 square feet of floor space.

The new structure will house the school's dining complex, to be named for the late Mr. Roy Stevens of Chowchilla, California, a close friend of Mr. Thomas. Additional facilities call for a regulation size gymnasium, swimming pool, handball court, game room, lounge, and student offices.

Rev. Burkholder Attends National Institute

Rev. Alvin C. Burkholder of Upland, Calif., Chairman, Stewardship Commission of the National Association of Evangelicals and Director of Stewardship for the Brethren in Christ Church for the United States and Canada is one of 32 executives from educational and religious institutions and organizations all over the country who attended a special three-day Institute on Financial Development in Memphis, Tennessee, April 9-11.

Purpose of the seminar was to explore ways in which organizations that depend on gifts and bequests can make better use of deferred giving plans, modern mail techniques, legal and banking services and possible tax savings.

Specialists in these fields talked at the conference, which also included panel discussions, question-and-answer periods, case history clinics and counseling sessions.

The institute was sponsored by Robert F. Sharpe and Co., Inc., a Memphis-based firm with offices in the White Station Tower. The company specializes in deferred giving consultation.

Anglican Vicar Quits To Become Baptist

Latest critic of Anglican infant baptism is the Rev. Ronald S. Whitehead, Vicar of Denaby, who announced he was leaving the Church of England and seeking entry to the Baptist ministry.

"I feel in conscience drawn towards a church that does not practice infant baptism," he said. Mr. Whitehead has already been baptized at a nearby Baptist church.

Several Anglican clergymen have announced opposition to infant baptism on the grounds that it is often indiscriminate and that the parents have no intention of bringing up the children in the Church. Very few, however, have gone so far as to resign, feeling they can make their case better while still in the Church.

Ceylonese Clergyman Says U.S. Churches Should Accept Foreign Missionaries

Galveston, Tex. —The church in America should consider the possibility of receiving foreign missionaries, a leading ecumenist told a Methodist-Evangelical United Brethren consultation on cooperative mission.

Dr. D. T. Niles of Ceylon, former head of the East Asia Christian Conference, spoke on a diversity of subjects, including the need to rethink old patterns in Christian mission action.

Catholic Award to Billy Graham Drew Applause, Some Surprise

The Rev. Cuthbert E. Allen, O.S.B., vice-president of Belmont Abbey College, said here that some Catholics and Baptists have expressed surprise at the Roman Catholic school's recent action in awarding an honorary degree to evangelist Billy Graham, an ordained Southern Baptist minister.

He said Catholics, who once long ago were forbidden to attend Mr. Graham's crusades on the grounds they were religious services and attendance by Catholics would give recognition to heresy, took the action more or less in their stride. Some eyebrows were raised, he reported, at the citation accompanying the degree which said Mr. Graham would take his place in history along with Pope John XXIII.

Father Allen said Catholics have gotten to know Mr. Graham "better." He said the evangelist "is not a theologian, not a denominational minister really. He's an evangelist and more catholic than many Catholics —though he may not know it."

Historic Unitarian Boston Church Burns

The First Unitarian Church was gutted by fire as flames destroyed the fifth edifice of the congregation first gathered by Gov. Winthrop in 1630.

Damage: \$2 million. Priceless articles including some 19th century communion silver and intricately carved paneling were lost. The 100-year-old structure has sometimes been called the "Westminster Abbey of Boston" because of the number of memorial plaques on the walls. Origin of the fire: unknown.

Mosaics on Belief and Relief

Mosaics and Belief and Relief are two new books written by Norman A. Wingert and published by Evangel Press, Nappanee, Indiana. *Belief and Relief* is a compilation of stories and essays growing out of relief work experiences in Austria, Japan, Hong Kong and Burundi, Central Africa.

In the preface of *Mosaics*, a book of poetry, Wingert says, "Impressions from 12 years of relief work overseas is reflected in some of the poems. Day to day contact with refugees and suffering peoples in Germany, Austria and Japan after World War II, with Chinese refugees and with Watusi refugees in the heart of Africa leave their indelible marks and convictions."

Wingert, with his wife, has worked overseas with four voluntary relief agencies: Mennonite Central Committee, Church World Service, National Association of Evangelicals and World Relief Commission. He is presently serving as MCC's West Coast Regional Director, Reedley, California.

Coffin Defends 'Radical Obedience to Conscience'

In historic Riverside Church, New York, N. Y., more than 2,000 persons heard the chaplain of Yale University defend what he called a "radical obedience to conscience."

The Rev. Dr. William Sloane Coffin Jr., under Federal indictment on charges of conspiring to counsel, aid and abet young men to avoid the draft, introduced two young men who announced that they would refuse induction the following morning. The men, a student at Union Theological Seminary and a graduate student in philosophy at Columbia U., were warmly applauded by the audience.

In his sermon, Dr. Coffin said the nation had "exhausted its spiritual substance" and that the churches had failed to "practice the love they preach."

Black Power Advocate Condemns Capitalism, Christianity, Racism

Notre Dame, Ind. —The Vice Presidential candidate of the Socialist Workers' Party delivered a black power plea on the University of Notre Dame campus and blamed the world's ills on "the unholy trinity of capitalism, Christianity and caucasianism."

Speaking to a small audience in the library auditorium, Paul Boutelle, a Negro taxi driver from New York, said: "The world has been the victim of white riots and white violence for 100 years. Wherever you find Christianity, you find white racism. Most of mankind does not like you, and they don't like what you have been doing . . ."

"Blacks outnumber whites in proportion to the population in front-line companies over there (in Vietnam). We sure aren't getting any equal liberty here. Why should we die for all that stuff in the pledge to the flag?"

He characterized his party as "a Marxist, Communist organization" and said it is working for "a socialist revolution, not a reform." He insisted, however, that "we do not advocate violence, sabotage; we aren't paid by Peking. We get no support from overseas."

Clergy Chef Wins Teens with Hamburgers, Love

Hungry teenagers get more than they expected when they order their hamburgers and cokes at the Rough Riders luncheonette in Newark, New Jersey, operated by a former pastor.

The Rev. Bill Iverson, erstwhile pastor of Newark's First Reformed Church, bought the restaurant when he discovered fruitful opportunities to evangelize hard-to-reach youth.

"I'm Bill," he will say to a youthful customer. "I run this place. I'm conducting a survey and I'd like to ask you some questions."

His diners usually shrug and nod their approval. Bill asks questions about the opinions of the teen-ager regarding the community and life in general. Then he surprises them with this question: "Do you believe in God?" He finds that they are soon giving voice to opinions they didn't know they had.

A feature story in Guideposts by Glenn Kitter tells how teens began helping Bill in the project and businessmen supported him with gifts to keep the Rough Riders luncheonette open. Church groups around the world, says Guideposts, have asked advice on starting similar luncheonettes. Bill is planning to open three more.

They will all have the same bill of fare: good burgers with lots of love on the side.